



How to make a happy home

WWW.AMAUACADEMY.COM

MOBILE
FRIENDLY
PDF



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



amauofficial

Website **www.amauacademy.com**

Watch Videos

Table of Contents

06

Chapter One

The Place of Tranquility

09

Chapter Two

Choosing a Righteous Wife

15

Chapter Three

Working on Improving Your Spouse

18

Chapter Four

The Home: A Place of Remembrance

20

Chapter Five

Educating Your Family

23

Chapter Six

A Place of Worship

26

Chapter Seven

Encouraging Good

28

Chapter Eight

Avoid Arguing in front of Children

Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

The Place of Tranquility

Chapter One

Certainly, the home is meant to be a place of tranquility. Our scholars say that the home for us is a place of qarar (stability) and istiqrar (repose).

Allah ‘azza wa jall reminds us in the Quran that the home is a ni’mah (blessing, favor) from Him to us in the following ayat:

1 وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ۚ وَاللَّهُ جَعَلَ لَكُمْ مِنْهُمَا مَخْرَجًا وَمِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

And Allāh has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]. But if they turn away, [O Muḥammad] – then only upon you is [responsibility for] clear notification. They recognize the favor of Allāh; then they deny it. And most of them are disbelievers.

Surah An-Nahl 80-83

Therefore, by the favor of Allah, at home, we find السكينة (tranquility) and الطمأنينة (relaxation). It is a place of protection and sanctuary for yourself and for your honor and wealth.

It is a place where you and your spouse undress, have relations and have the freedom to speak as you wish. It is also a place where a woman in particular seeks protection of her honor and safety, being free to take off her hijab and dress as she likes, as evidenced by this ayah:

2 وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.

Surah Al-Ahzab 33

Allah ta’ala reminds us at the end of the above ayat quoted from surah al-nahl that the home and having shelter is a favor from Him. In order to grasp this ni’mah of Allah upon us, we must reflect on the contrast of being protected and sheltered in a home: homelessness.

If we consider the state of the homeless, those who don’t have a home to go back to and live in public places, it is the very definition of being in a state of loss. If we meet a person who does not have a home and lives on the street, our hearts break for them. Thus, it is one of the dire needs of a human being.

On the topic of being without a home, Allah ta’ala mentions the state of Banu An-Nadeer:

Certainly, the home is meant to be a place of tranquility. Our scholars say that the home for us is a place of qarar (stability) and istiqrar (repose).

Allah ‘azza wa jall reminds us in the Quran that the home is a ni’mah (blessing, favor) from Him to us in the following ayat:

3 هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ { لِأَوَّلِ الْحَشْرِ } مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۖ وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۖ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

Surah Al-Hashr 2

As described in this ayah, as a punishment and a form of banishment, Allah took away the ni’mah of their homes, expelling them from their homes for betraying their covenant they had with the Muslims.

Therefore, we must first recognize that having a home is indeed a ni’mah (favor, blessing) from Allah. After that recognition, we show gratitude for it. Indeed, with showing gratitude to the blessings of Allah, the blessings that we have will be long-lasting and will remain. If any portion of the blessing is may be missing, Allah will grant it it to you; Allah ta’ala says:

4 وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ
And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'

Surah Ibrahim 7

On the effects of showing gratitude (shukr), the scholars mention:

5 الشُّكْرُ: قَيْدُ الْمَوْجُودِ، وَصَيْدُ الْمَفْقُودِ
Shukr (gratitude) is a restraint for [the blessing] that is found [in your possession], and it is a means of catching [the blessing] which is not found.

Tafseer al-Baghawee, p. 337

Choosing a Righteous Wife

Chapter Two

As established in the previous lesson, the home is meant to be a place of tranquility and it is a ni'mah (blessing, favor) from Allah to His servants. In order to achieve that tranquility, it is imperative to choose a spouse that is righteous – one that is conscious of Allah (has taqwa) and puts in their best effort for their spouse. One of the fundamental ayat in the Quran on the topic of marriage is the following:

1 وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

Surah Ar-Room 21

Allah, ﷻ, informs that He has made for us mates (wives) so that we may find sakan (tranquility) in them; and that it is Allah who places between us and our spouses affection – or love – and mercy.

On choosing righteous spouses, Allah, ﷻ, says:

2 وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty, and Allāh is all-Encompassing and Knowing.

Surah An-Noor 32

Indeed, the Prophet Muhammad ﷺ was sent as a guide and a mercy for mankind. His instructions focused heavily on the family and household, and how to establish and preserve it. From his instructions was the following principal hadeeth:

3 عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها، فاظفر بذات الدين تربت يداك"

Abu Hurayrah narrated that the Prophet ﷺ said: A woman may be married for four [qualities]: her wealth, her [honorable] lineage, her beauty or her religion; choose the one who is religiously committed, may your hands be filled with dust.” [“May your hands be filled with dust” is an Arabic expression used to encourage an action].

Al-Bukharee (5090) and Muslim (1466)

Thus, the Prophet ﷺ instructs us to marry a woman who is religiously committed. Religion must be your first priority. Once you find this quality in a woman, you can look to see if she has other qualities that may please you, such as her lineage or beauty. Please keep in mind that, although the hadeeth addresses a man who is looking for a wife, the same applies for a woman who is looking for a potential husband.

It is important to note that deen (religious commitment) here does not mean the knowledge she possesses about the religion. Having knowledge of the religion does not always mean the person will apply that said knowledge in their life. Instead, the hadeeth refers to a girl or woman who manifests religious qualities such as adherence to worship, haya (shyness) and the willingness to give the rights of the husband. She is one who is pure and was brought up in the correct manner by her family. As for knowledge of the religion, if she possesses it, it is a further blessing.

Therefore, the fundamental qualities that denote religion should be sought after in a woman, such as shyness [from Allah and from people]. Her ‘aqeedah (belief, creed) should also be correct. She does not believe in hanging amulets for the purpose of protection, for example. She also does not adopt evil ideologies and beliefs such as feminism and liberalism. Indeed, feminism – which has spread far and wide in our current societies – is a belief system that is based upon kufr. One cannot be a Muslim and a feminist at the same time, because it opposes the fundamental teachings of the Deen.

Another issue to beware of is marrying a girl or woman who lacks religion and piety with the hopes of changing her after you get married. This often leads a person to bad circumstances. Why choose a woman who lacks piety and religion, while there are plenty of good, upright women – those who have already been brought up upon the correct way by her parents and family? Surely, a father who is righteous will teach his daughter to become a good wife for her husband. He will instill in her, from a young age, to seek to please her future husband, and that the husband will be her paradise or her fire [i.e., how she deals with him will decide whether she attains reward or punishment in the Hereafter).

In the following ahadeeth, the Prophet ﷺ informs us of the importance of a righteous wife:

4

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ. الراوي : عبدالله بن عمرو

‘Abdu-Allah Ibn ‘Amr narrated that the Prophet ﷺ said: “This world is [temporary] enjoyment; and the best [temporary] enjoyment is a righteous wife.”

Muslim (1467)

Indeed, a wife that is righteous will bring about happiness and enjoyment for you, your children and home.

Other important qualities of a righteous woman is mentioned in this hadeeth:

5

ليتخذ أحدكم قلبًا شاكراً ولسانًا ذاكراً وزوجةً مؤمنةً تُعينُهُ على أمرِ الآخرةِ الراوي : ثوبان مولى رسول الله صلى الله عليه وسلم

Thawban narrated that the Prophet ﷺ said [from a longer hadeeth]: “Let one of you take to a grateful heart, a tongue that remembers [Allah], and a believing wife who will assist him upon the matter of the Hereafter.”

Narrated in Saheeh Al-Jami’ (5355) and graded as saheeh by al-Albanee

A righteous wife is one whose goal is the Hereafter. She does not make her goal the temporal pleasures of the worldly life. Instead, she looks forward to the afterlife. She not only seeks the reward of the Hereafter for herself, but for her husband as well. She wants to be with her husband in Jannah; thus, she will assist her husband in performing acts of khayr (goodness) such as seeking knowledge, reading the Quran and giving da’wah. She is one who supports all the good that her husband does and that gets him closer to Allah.

Therefore, the main characteristic of al-mar’atu as-salihah (the righteous woman) is one who not only does good herself, but she assists her husband in doing good deeds as well. She helps her husband to have a grateful heart and a tongue that remembers Allah often. Indeed, one of the benefits of remembering Allah with your tongue often is that it preoccupies you from gossip and other forms of false and evil speech. The Prophet ﷺ has surely informed us that one of the main avenues that lead to Jahannam is the sins caused by the tongue – and this especially applies to women. If a woman is able to safeguard her tongue from false speech, and she assists her husband in doing that as well, much good would be attained in the home.

The following hadeeth expands upon the last one mentioned, further describing the attributes of a righteous wife:

6

قَلْبٌ شَاكِرٌ وَ لِسَانٌ ذَاكِرٌ وَ زَوْجَةٌ صَالِحَةٌ تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَ دِينِكَ خَيْرٌ مَا اكْتَنَزَ النَّاسُ

The Prophet ﷺ said: “A grateful heart, a tongue that remembers [Allah], and a righteous wife who assists you in your religious and worldly affairs are the best [treasures] people can collect.”

Narrated in Saheeh Al-Jami’ (4409); graded as saheeh by al-Albanee

A wife who is righteous will also help her husband in accomplishing his worldly needs. She looks forward to taking care of his needs related to his food, clothing and the upbringing of his children and home. After providing for the family, the husband is now able to put more time in working for his Hereafter – and she assists him in that as well. Indeed, as the hadeeth mentions, this is from the best treasures a man can possess. In return for her efforts, the wife will receive a husband who loves and protects her, shows mercy and forbearance to her, and he fulfills her overall needs. F

urther qualities of a righteous woman is one who is affectionate towards her husband and wants to give him many children, as evidenced by this hadeeth:

7

تَزَوَّجُوا الْوُدُودَ الْوُلُودَ، إِنِّي مُكَاثِرُ الْأَنْبِيَاءِ يَوْمَ الْقِيَامَةِ

Anas Ibn Malik (radiya Allahu ‘anhu) narrated that the Messenger of Allah ﷺ said [from a longer hadeeth]: “Marry the [woman who is] affectionate and fertile; indeed I, by means of [your numbers], seek to outnumber the [followers of] the Prophets on the Day of Resurrection.”

Ahmad (20/63); graded saheeh by al-Albanee

Thus, a wife who is wadood (affectionate) will seek to please her husband by grasping his attention. A vital part of her life is that she is the focus of her husband and that he loves her. She is also al-walood, which means she is fertile and wants to have many children. Indeed, a sign that a woman loves her husband is that she wants children with him. She also trusts him and believes he will be a good role model for her children and will take care of them. We must avoid all of the common false ideas promoted in today's time. Muslim women in our time are taught to degrade the idea of pleasing the husband. She says to herself: "How will I make it my goal to make a man happy?" Unfortunately, the idea of 'self love' and other beliefs propagated by feminism have crept into the minds of Muslims.

When choosing a wife, the Prophet ﷺ instructed to marry virgins (one who has not previously been married). He also mentioned the reason for this instruction in the following hadeeth:

8

عليكم بالأبكار؛ فَإِنَّهُنَّ أَعَذَّبُ أَفْوَاهًا، وَأَتَتْقَى أَرْحَامًا، وَأَرْضَى بِالْيَسِيرِ، عبد الرحمن بن سالم، عن أبيه، عن جده

'Abdur-Rahman Ibn Salim narrated from his father who narrated from his grandfather that the Prophet ﷺ said: "Upon you [all] is to marry virgins. Indeed, they have mouths that are more pleasant, wombs that give more birth, and are more likely to be content with little."

Ibn Majah (1861); graded hasan by al-Albanee

The reason why virgins are favored for marriage is because a virgin has no prior marriage experience. Thus, she has not been let down in the past or abandoned by a previous husband, causing her to form certain beliefs about marriage and about the opposite gender. A virgin will likely stick to her marriage forever, giving it more of a chance to make the marriage successful and prosperous. In comparison to a previously married woman – one who has a firm idea of what she wants and does not want – a virgin is more likely to be content with little. Indeed, it is rare to find divorcees who are content with little and will want a lot more children, not to mention that her chances of having more children are often lower. It should be noted that this is the case in general terms, and it does not apply to all virgins and non-virgins.

Moreover, the Prophet ﷺ informed us that there are three means to attain happiness in the dunya – one of them is a righteous wife; and three means to being unhappy – one of them being a bad wife:

9

ثلاث من السعادة وثلاث من الشقاوة : فمن السعادة : المرأة تراها تعجبك ، وتغيب فتأمنها على نفسها ومالك... ومن الشقاوة : المرأة تراها فتسوءك ، وتحمل لسانها عليك ، وإن غبت عنها لم تأمنها على نفسها ومالك

The Prophet ﷺ said: "There are three things that make up happiness and three things that make up misery. From happiness is a woman, when you see her, you are delighted; when you are absent, you entrust her with herself and your wealth..."

As for misery, it is a woman, when you see her, she saddens you; she extends her tongue on you; and when you are absent from her, you cannot trust her with herself and your wealth."

Narrated by al-Hakim (2/162) and graded hasan by al-Albanee

In this vivid hadeeth, the Prophet ﷺ explains to us the qualities of a righteous woman, as well as the qualities of a bad woman. A good wife is one who, when you see her, you are delighted with not only her appearance, but how she carries herself in front of you. She is also one you can trust in your absence. As for a bad wife, the Prophet informs, she is one who displeases you upon seeing her. She does not restrain her tongue when speaking to you. When upset, she will not hesitate to insult you and use vulgar speech. Furthermore, when you're absent, you cannot trust her with herself, her honor and your wealth.

In summary, a person should look at the qualities of deen when choosing a spouse. Part of that deen is a person's character [his or her manners with Allah and then with the people]. Surely, this is what will bring about success for the couple and their future progeny, ensuring a tranquil and happy home for years to come, bi-idhni-Allah.

Working on Improving Your Spouse



Chapter Three

In the previous lesson, we explained the first step towards attaining a happy and tranquil home, and that is to seek a righteous spouse. We also detailed the qualities and characteristics that make up a righteous spouse.

In this lesson, we describe how to improve your spouse's religious commitment, especially for those who are already in a marriage and think his or her spouse needs improving. Perhaps one or both of you became more religiously committed during the marriage, and things are not yet up to standard. Remember that, in such a case, you must continue exerting effort to improve yourself and your spouse. Do not give up by letting your spouse walk down the wrong path while you watch them.

The first and most fundamental step in rectifying your spouse is to realize that guidance is in Allah's hands and it is He who rectifies. You must believe that Allah, ﷻ, is the One who controls the hearts. In the following ayah of the Quran, Allah subhanahu mentions that it is He who guides:

- 1 **إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ**
Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.
 Surah Al-Qasas 56

Allah is the One who guides and it is He who rectifies. Allah, ﷻ, mentions that it is He who amended Zakariyya's ('alayhi as-salam) wife:

- 2 **فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ**
So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.
 Surah Al-Anbiya 90

The scholars commented on this ayah, saying that the islah (amending, rectifying) mentioned here refers to something that was physical. Zakariyya's wife was barren and could not have children. So this means that Allah restored her physical health, and she was able to give birth now, and Allah granted them Yahya (John). Other scholars said the islah refers to religious rectification.

The point is that al-huda (guidance) and al-islah (rectification) are from Allah only, ﷻ.

Indeed, in order to amend your wife or your husband, you must first start by supplicating for them. Ask Allah to rectify them and change their hearts. After that, take the necessary steps to fix their worship. If you are able to help them fix their connection with Allah, Allah will guide them and fix their entire situation, in sha Allah.

herefore, if your wife (or husband) needs to improve their prayer, instruct her to pray on time. Teach her how to correct her prayer and to be focused and attentive during it. Also, encourage her by doing acts of worship together, such as the night prayer, reading Quran and fasting. Remind her to say her daily adkhar (remembrances) during the morning and evening.

After that, motivate your wife to learn and seek knowledge about the religion. This will teach her to perfect her connection with Allah and her character with the people. Present her with beneficial lectures and lessons online, and gift her Islamic books. Lastly, deflect harm from your wife and your home by keeping away harmful friends and company, and only allow her to be in the company of good, righteous people. Be sure to remove any prohibited things from your home such as TV.

With the permission of Allah, the above steps will allow your spouse to change themselves and become a better person and spouse, thereby rectifying your relationship and bringing happiness to your home

The Home: A Place of Remembrance

Chapter Four

The next step in establishing a happy home is to remember Allah often inside the home. The Prophet ﷺ tells us the difference between remembering Allah in the home and not remembering Him in this striking hadeeth:

1

مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ.

Abu Moosa al-Ash'aree narrated that the Prophet ﷺ said: "The example of a home in which Allah is mentioned and a home which Allah is not mentioned is that of the living and the dead."

Al-Bukharee (6407) and Muslim (779)

Indeed, the means to rectifying the home, amending the hearts, and bringing about tranquility is to remember Allah often, and to dismiss all forms of evil speech.

There are many ways to remember and mention the name of Allah in the home. The first is to perform salah in the home. For brothers, when he comes back from praying at the masjid, he prays the voluntary prayers at home. For sisters, she prays all her prayers in the home. Additionally, one of the best ways to establish the remembrance of Allah in the home is to read Allah's speech, which is the Quran. Also, reading Islamic books and discussing matters related to the religion with your spouse all fall under remembering Allah and mentioning His name in the home.

Beware that if a home is devoid of the remembrance of Allah, it will become like a graveyard – a place that is dead, with no life in it. The consequence of leaving out the remembrance of Allah is that it will be replaced with false and evil speech, such as backbiting and talebearing. A husband should not allow his wife to sit on the phone and engage in false speech, and a wife should do the same with her husband. It is important to avoid all forms of evil in the home, such as listening to music. All of this will attract the devils, making your home a breeding ground for them, leading to sadness, unhappiness and problems within the household.

Educating Your Family

Chapter Five

In order to attain happiness in the home, education must be a foundation within the household. The parents, especially the father, must make their family aware of the basics of Islam and continue learning as they grow up. Indeed, the benefit of having knowledge is that the children would not need their parents' presence to know what is right from wrong. They do not have to be commanded or corrected at every instance; instead, the children will know the correct thing to do in their absence. Thus, spouses are encouraged to seek knowledge together. If the husband knows more, he should teach his wife and share his knowledge with her, and vice versa. After that, they should have a good foundation to teach their children.

The principle ayah in the Quran which orders the education of one's family is the following:

Allah, ﷻ, says:

- 1 يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.
Surah At-Tahreem 6
- 2 عن علي (قوا أنفسكم وأهليكم نارا) يقول : أدبواهم ، علموهم
It was narrated that 'Alee (radiya Allahu 'anhu) said that that portion of the ayah: {protect yourselves and your families from a Fire} means: discipline them and teach them.
Tafseer at-Tabaree p. 491
- 3 عن قتادة (قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة) قال : قال : يقيهم أن يأمرهم بطاعة الله ، وينهاهم عن معصيته ، وأن يقوم عليه بأمر الله ، يأمرهم به ويساعدهم عليه
Qatadah said that it means: [The believer] protects [his family] by commanding them to obey Allah, and he forbids them from His disobedience. He stands up for the affairs of his family with the command of Allah, instructing them and assisting them upon it.
Tafseer at-Tabaree p. 491
- 4 وهكذا قال الضحاك ومقاتل : حق المسلم أن يعلم أهله من قرابته وإمائه وعبيده ما فرض الله عليهم وما نهاهم الله عنه . ” تفسير ابن كثير
In regards to teaching the family, ad-Dahhak and Muqatil said: The right of a Muslim is that he teaches his family – those from his relatives, and from his female and male slaves – that which Allah has made obligatory on them and what Allah has forbidden them from.
Tafseer Ibn Katheer 392/4
- 5 قال إلكيا: فعلينا تعليم أولادنا وأهلينا الدين والخير وما لا يستغني عنه من الأدب
Finally, Ilkiya said regarding the ayah: Thus, upon us is to teach our children and wives the *Deen* and all that is good, as well as teach them the [proper] manners which they need.
Tafseer al-Qurtubee 196/18

Remember that when we teach and educate, we do not just relay information; instead, we focus on teaching our spouses and family manners and etiquette. We teach them how to carry themselves in their daily lives, from knowing the proper way to speak and converse, even down to how they eat and sleep. Children should be taught to respect and regard their elders, including older siblings. They should also be taught how to tolerate one another and be patient with each other's temperaments. Lastly, children should be taught, from a young age, to not involve themselves in matters that do not concern them, among other forms of etiquette and manners which we learn from the prophetic Sunnah.

Certainly, in the modern-day world that we live in, the way we see people behave, how they speak and carry themselves are direct reflections of their upbringing and their level of discipline given to them at home.

A Place of Worship

Chapter Six

The next step to take for making your home a place of happiness is to make it a place of worship. Allah, ﷻ, mentions about Banu Isra-eel:

- 1 **وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ**
And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses *qiblatan* and establish prayer and give good tidings to the believers."

Surah Yunus 87

- 2 **عن ابن عباس قوله: (واجعلوا بيوتكم قبلة) ، قال: أمروا أن يتخذوها مساجد.**
Ibn ‘Abbas commented on this ayah and said: {and make your houses qiblatan} means that they were commanded to take [their homes] as masajid (places of prayer).

Tafseer At-Tabaree p. 172

- 3 **وكان هذا - والله أعلم - لما اشتد بهم البلاء من قبل فرعون وقومه ، وضيقوا عليهم ، أمروا بكثرة الصلاة ، كما قال تعالى : (يا أيها الذين آمنوا استعينوا بالصبر والصلاة) [البقرة : 156] . وفي الحديث : كان رسول الله صلى الله عليه وسلم إذا حزبه أمر صلى . أخرجه أبو داود**

Ibn Katheer mentioned in his tafseer: “When the trial from Fir’awn and his people became difficult [on Banu Isra-eel], and they were under duress, they were commanded to perform a lot of prayer; as Allah ta’ala said: {O you who have believed, seek assistance with patience and the prayer} [Al-Baqarah 156]. It was also mentioned in the hadeeth: When a matter became difficult for the Messenger of Allah ﷺ he would pray. It was narrated by Abu Dawood.”

Tafseer Ibn Katheer p. 252

Thus, it is important for us to pray our voluntary prayers at home, and to make our homes places of worship. Also, as mentioned in the quote by Ibn Katheer, when the Prophet ﷺ became distressed or something became difficult for him, he would pray. So if you are going through hardship and you feel your home is not in order, be sure to increase your voluntary prayers at home.

Allah, ﷻ, tells us the story of Maryam, the mother of ‘Eesa (‘alayhi as-salam). She was devout in worship to Allah, and thus Allah granted her provision without account:

- 4 **تَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ**

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."

Surah Al-‘Imran 37

Finally, the following hadeeth was narrated from ‘Itban Ibn Malik (radiya Allahu ‘anhu) – the Companion who was keen on dedicating a portion of his home to be a place of prayer:

5

أَنَّ عِثْبَانَ بْنَ مَالِكٍ وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أَصْلِي لِقَوْمِي فَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ قَالَ عِثْبَانُ: فَعَدَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُذِنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ قَالَ: فَأَشْرَفْتُ لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ، فَقُمْنَا فَصَفْنَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ

“Itban Ibn Malik, the one who is from the Companions of the Messenger of Allah ﷺ, who attended the Battle of Badr and who was from the Ansar, came to the Messenger of Allah ﷺ and said: O Messenger of Allah, I have lost my eyesight, and I am one who leads my people in prayer. When it rains, the valley which is between my home and their homes overflows with water, so I cannot reach their masjid in order to lead them in prayer. I wish that you could come and pray in my house, O Messenger of Allah, so I may take that place as a place of prayer. The Messenger of Allah ﷺ replied: I will do that, *in sha Allah*. ‘Itban said: So the Messenger of Allah ﷺ went out along with Abu Bakr during the daytime, [and when he reached my home] he asked for permission to enter, and I granted it. Upon entering, he did not sit; but he said: Where would you like for me to pray in your home? He said: I pointed toward a certain location of the home. So the Messenger of Allah ﷺ stood, said the *takbeer*, and we prayed two *rak’ah* behind him.

Al-Bukharee 5401

Encouraging Good

Chapter Seven

In your efforts to establish a happy home for you and your family, another step to take is to encourage good actions within the household. Indeed, the Prophet ﷺ was the best example for us in encouraging his family to do good:

- 1 **كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوْتَرَ، قَالَ: قُومِي فَأُتِرِي يَا عَائِشَةُ. الراوي : عائشة أم المؤمنين**
‘Aishah (radiya Allahu ‘anha) narrated that the Messenger of Allah ﷺ would pray during the night, and when it came time to perform the Witr prayer, he would say: “Get up and pray Witr, O ‘Aishah.”
 Muslim (744)

The Prophet ﷺ would encourage women in general to do good:

- 2 **خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ أَبُو سَعِيدٍ الْخُدْرِي**
Abu Sa’eed al-Khudree narrated that the Messenger of Allah ﷺ went out during ‘Eid al-Adha or ‘Eid al-Fitr to the place of prayer. On the way, he passed by the women, and he said to them: “O community of women, give charity; for indeed, it was shown to me that you were the majority of the inhabitants of the Fire.”
 Al-Bukharee (304) and Muslim (80)

In the following hadeeth, the Prophet ﷺ informs us that Allah has mercy on the husband and wife who encourage each other to pray the night prayer:

- 3 **رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَ أَيْقَظَ امْرَأَتَهُ ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ ، وَ رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَ أَيْقَظَتْ زَوْجَهَا ، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ الراوي : أبو هريرة**
Abu Hurayrah narrated that the Prophet ﷺ said: “Allah has mercy on a man who gets up during the night to pray, and he wakes his wife up; if she refuses, he sprinkles some water on her face. And Allah has mercy on a woman who gets up during the night to pray, and she makes her husband up; if he refuses, she sprinkles some water on his face.
 Narrated by Abu Dawood (1308) and graded hasan by al-Albanee

As evidenced by the above *ahadeeth*, a husband and wife should encourage each other to perform acts of goodness and worship. Parents should encourage their children to do the same. The outcome will be that Allah will be with the members of that household, having mercy on them, resulting in happiness and tranquility descending upon the home. By virtue of this, the family will be prosperous and successful with the will of Allah.

Avoid Arguing in Front of Children

Chapter Eight

It is inevitable that members of a household, especially the husband and wife, will encounter differences and conflict. With that said, it is imperative that disagreements and arguments be done in private, away from other family members, especially children. Indeed, this will cause harmful effects on their upbringing and on the relationship they have with their parents.

One of the ways a child may lose respect for one or both of his parents is if he is put in the middle of disputes. For example, if the parents are quarreling, one of the parents will instruct the child not to talk to the other parent. Or, if a disagreement occurs, one spouse may speak ill of the other to the child. As the child grows up, the respect they have for that parent will diminish. This behavior must be avoided. We must conceal each other's faults, and keep disputes and arguments hidden behind closed doors. This is crucial in maintaining a safe and happy environment in the home.

We ask Allah to grant us happiness in our homes, and to grant us peace and tranquility in our spouses.



To ensure your progress,
we recommend that you take
this self evaluation quiz based
on the notes and video
series that you have
just completed.

Attempt Quiz

If you find the course beneficial,
then here's your opportunity to
spread the khair by gifting an
AMAU Academy subscription
to one of your friends
or family.

Buy Gift Card





www.amauacademy.com